A

Diſcourſe

Made unto the

GENERAL COURT

OF THE

Maſſachuſets COLONY, New-England.

At the Anniverſary

ELECTION

28 *d.* 3 *m.* 1690.

By *COTTON MATHER* Miniſter of the Goſpel.

Dies brevis, opus multum, merces magna, Pater-familias urget, operarij ne ſint pigri.

Boſton, Printed by *Samuel Green*, for *Joſeph Browning* at the corner of the *Priſon Lane* next the *Exchange*. 1690.

VOted by the Deputies, that the Reverend Mr. *Cotton Mather* have the Thanks of this Houſe Returned for the Sermon Preached at their Requeſt on the Day of *Election*, and that it be forthwith Printed.

May 29. 1690.

Ebenezer Prout Clerk.

To my Countrey.

ABove Seventy Years have Rolled about, ſince a *Frenchman*, who was by a Ship-wreck made a Captive among the *Indians* of this Countrey, did before his *Expiration*, as if under ſome *Inſpiration*, tell thoſe tawny Pagans, *That God being angry with them for their wickedneſs, would not only deſtroy them, but alſo people the Place with another Nation, which would not live after their Bruitiſh manners.* And accordingly, thô thoſe Infidels blaſphemouſly Replyed, *God could not kill them*; yet the Almighty God immediately after this viſited them with a Peſtilent and Prodigious Diſeaſe, which ſwept them away in ſuch vaſt multitudes, that our firſt Planters thereby found the Land marvelouſly *Emptied* of its Primitive *Inhabitants*, and yet almoſt *Covered* with their unburied *Carcaſes*; while the Survivers were ſmitten into awful and humble Regards of the *Engliſh*, by the Terrors which the *Propheſie* had ſmprinted on them. Thus, *Thou haſt brought a Vine out of* Europe, *O Lord, Thou haſt caſt out the Heathen and Planted*

it! But we are very ſtupid, if we do not read an *Admonition* to our ſelves, in this Ancient and Famous Providence. Indeed I am not without my lively and grounded Hopes, That our *Good God* will not *ever* (or at leaſt, *as yet*) Remove the People which is now enriching this part of the New World, for *Another Nation* to ſucceed in the room thereof; however there are *Ill men* enough that have deſired it. But we are ſurrounded with *myriads* of *Dangers*, and whether we conſider our *Corruptions* within us, or our *Enemies* without us, we may ſee our ſelves in a *Storm*, that calls for the *Help* of every man aboard. Never did my diſtreſſed Countrey more want the Service of all that are in the leaſt capacity to *Do* for us, than *At ſuch a time as this*! Behold therefore one little Sermon more ſent abroad for the Direction and Encouragement of us all, to *Do* all we can for the Service of a People which is well worthy of our *All*. I now take no further care about it, but Recommend it unto the Bleſſing of Him, who is the *Hope of* New-England, *and the Saviour thereof in the Time of Trouble.*

Cotton Mather.

The Serviceable Man.

TO THE GENERAL COURT AT THE Election;

28 *d.* 3 *m.* 1690.

Nehemiah V. 19.

Think upon me, my God, for Good, according to all that I have done for this People.

THat you are this Day Assembled for a Revival & a Renewal of your Anniversary *Elections*, is, I suppose, intended by you, as no less

a part of your Obedience to their Majeſties, who upon the Addreſs of our Convention to Them, Declaring, *That they accepted Government of this People according to the Rules of the Charter*, did in anſwer thereunto, Order *A Continuance in the Adminiſtration thereof*: than it is a part of your Deference to ſo great and juſt a Judgment, as that of the *Engliſh Nation* Aſſembled in Parliament, *That the Invaſion of our Charters was Illegal and a Grivance, and that they ought to be reſtored unto us.* But the Word of the Almighty God has been ſtill one uſual ſtroke in our Annual *Solemnities*, and ſomething of that are you now to attend unto.

In the Words now Read, we find not only the *Prayer*, but alſo the *Picture* of a no leſs worthy than famous *Magiſtrate*, and it will be no unprofitable Meditation, to reflect a little upon the occaſion of it. The *Truth* and *Manner* of the Return which the *Jews* made out of their *Babyloniſh Captivity*, had been declared in a Book written by *Ezra*, a great Man greatly concern'd in that Return. But the *Fruit* and *Event* of it is now related in a Supplement unto that Hiſtory, written by *Nehemiah* a Renowned Governour of that Reſtored People; for whom it was no more improper to Record *His own Acts*, than it was for

for the Great *Julius Cæsar* to write his *Commentaries*. This inspired Historian, was doubtless a very *young* man, when he first apply'd himself unto the more open and public service of his Countrey; for the Transactions of more than *fifty* years are comprized in this Narrative of his Administrations; nevertheless God made him a true *Nehemiah* to his Countrey men; that is, *A comforter from the Lord*. The good Providence of God, had made this *Nehemiah*, a blessed Instrument of Rebuilding and Resettling *Jerusalem*, which had been miserably Ruined by *Chaldean* Invasions and Oppressions; from whence, in the twelfth year of his Government, he goes back into *Persia*, where he had been an eminent Officer in the Court of *Artaxerxes Longimanus*; but from thence he soon repeats his Journey of above *nine hundred miles*, and revisits his beloved *Jerusalem*, with a new Commission, by vertue of which he sets himself to Redress divers Disorders, under which that little Common-wealth was labouring.

The common People at this time were very *Poor* and *Low*; for they had usually many *Children* in their Families that call'd for more *Bread* than their single hands could purchase for them; and yet they had heavy *Taxes*

Affairs *compelled* them to the payment of. The People had no way, but the Borrowing of *Money* to defray all these Charges; but the Rich Lenders took them at this Disadvantage, so as not only to squeeze the cruel Int'rest of *twelve in the Hundred* from them, but also to seize upon their *Lands* which they had Mortgaged for the *Principal*: Yea they hook'd the very persons of their Brethren into *Slavery*. Very loud complaints were now made, of these oppressions; whereupon the Governour called a *General Court*, and procured the Relaxation of these Difficulties; he seems to erect a *Bank of Credit* among them, and render *Credit* so *passeable*, that the indigent people might still enjoy their Livings, and yet have *Credit* enough to demand from one another what their Exigencies called for. In the Speech which this Honourable Person made upon this occasion, he mentions his own *Exemple* as one *Article*, for the conviction of those who did in this time of Distress Exact upon their Neighbours. They had just before been under a Governour who not only made his Domestick Expences to stand the People in *Five Pounds a Day*, besides large quantities of Provisions, for his Table; but also he had his little creatures about him, whom he used as *Tools* for the getting of *Money*, as often as he or

or they found a want thereof. But ſayes our *Nehemiah*: *So did not I, becauſe of the fear of God*! No, he would make none of thoſe great Bargains, for which he had an opportunity in the Poverty and Penury of the People; but inſtead thereof, *He* denied himſelf of what was his *Right*. He refuſed the *Salary* which was due unto him as a *Magiſtrate*; and this, tho' he ſpent more time than ordinary in the Affairs of the Government: yea, He employed his own *Servants* in thoſe matters for which there ſeem'd a lack of *Hands*; and He fed many ſcores above an hundred, of thoſe that were proper Subjects for his Invitations, out of his own Eſtate. It was not with any *Vanity* that He mentioned theſe things, but he brought them as a demonſtration of his Deſire, to eaſe the People of their *Burdens*.

Our Text, is the *Epiphonema* of this Narrative. No prudent *Magiſtrate* needs to be told that he ought to be a *Man of Prayer*: They that are to *Act for* God in Government ſhould very much *Be With* God in Devotion. One of the greateſt *Magiſtrates* that ever lived, could give that account of himſelf, in *Pſal.* 109 4. *I give my ſelf unto Prayer*: but the Words in the Original are ſo elliptical, as to be only thus much, *I Prayer*, as if he had

been all made up of *Prayer*. Such a *Magistrate* was our *Nehemiah* here; every business would he both begin and conclude with *Prayer*; and *Prayer* was like his very Breath, issuing from him with a constant Respiration. Tis one of his *Prayers* that we are now to be entertained with: We will suppose that he *Pray'd in Faith*; and so there are two or three things in the Prayer.

First, We have the *Declaration* of a pious Ruler. He says, *I have done for this people*; he had been serviceable to the People of God. What had he *done*? Why, he had *Addressed* the King, on the behalf of his Ruined Country-men; he had undergone a Travel of many *Leagues* to promote their Safety; he had entred upon the Administration of the *Government*, when it would have broke the Heart of any man alive to have medled with it; he had parted with a large portion of his *Riches*, for the use of the Publick; he had born with great *Abuses* from his Enemies; and whatever he saw amiss in *Church* or *State*, he courageously set himself upon the Reformation of it. This had he *done*! But then,

Secondly, We have his joint *Supplication* and *Expectation* thereupon. Says he, *Think upon me, my God, for Good, according to all this*

That

That Expreſſion, *Think upon me*, may alſo be Tranſlated, *Remember me.* And we may not imagine, that any thing is look'd for in a way of *Merit*, but all in a way of *Mercy* here. Hence we have it in thoſe Terms, in Neh. 13. 22. *Remember me, O my God, concerning this, and ſpare me according to the Greatneſs of thy Mercy.*

This prayer, is the Reſult of an obſervation made, upon that *Goodneſs*, and *Kindneſs*, *Pitty*, which appears in the uſual Providence of the moſt High, towards them that are ſerviceable to the people of God.

This then is our

DOCTRINE.

The God of Heaven has **Good Thoughts** for thoſe men, whoſe **Good Works** render them Serviceable to His People.

I. 'Tis to be taken for granted, as we go along; That our God has, *A People* in the World; and indeed He *ever* had ſo. The World has always been Bleſſed with a *People*,

who have choſen the Lord Jehovah for their Beſt Good, and their *Laſt* End; *a people* who have choſen the Lord Jeſus for the Redeemer of their Souls; *a people* who have Believed and Practiſed according to the Scriptures of Truth: 'tis the *people*, whoſe Denomination is that, in Iſa. 63. 18. *The people of thy Holineſs*; or Gods Holy People. The people of *Iſrael* was once His people, but upon their Abdication from God; we have now among the *Gentiles*, a *Surrogate Iſrael*. Such a *people*, and a *Church* of them too, there has been upon Earth, in all Ages *Viſible*. If the Exiſtence of ſuch a people were ever to be queſtioned, it was when the barbarous and horrible Darkneſs of *Popery*, had covered the face of *Europe*; and yet even then too, we are not at a loſs to find ſuch a *people*, in the very Bowels of the *Papal Empire*. The Popiſh Hiſtorians themſelves do confeſs, that the *Waldenſes* were a *people* who from the very days of *Conſtantine* had withdrawn from the conceived Corruptions in the Apoſtatical Church of *Rome*. Nor were they called *Waldenſes*, becauſe *Waldo* was their Father, but becauſe they had their Dwellings in the *Vallies*, that are ever famous for them.

A *People*, implies a *Multitude* of men, and therewithal ſome *Combination* or *Aſſociation* of them

them. Bleſſed be our God, there is a Number among the children of men, who by Agreement, may be called, *His*.

II. 'Tis alſo to be taken for granted, That every man ſhould ſtudy to be *Serviceable* unto the people of God. This people, in its Militant Condition here, has many things to be *Done* for it; and our God hath ſo Diſpoſed of us, as to make us need the Help one of another. The people of God may ſay unto us, as in Philem. 19. *Thou oweſt unto me, even thine own ſelf.* We owe the utmoſt Service unto the Great God, as our *Creator* and *Preſerver*; but He has made His People the Receivers of his Rents; they have His Letter of *Atturney* for all the *Goodneſs* that *we can extend unto them.* The people of God are continually in circumſtances, that call for the Aſſiſtence of all that are *Well-affected unto the Duſt of Zion.* We cannot with any face pretend to be *of them*, if we now withhold, any of that care, or coſt, or Time, with which we may be Serviceable to them. They make up, *The Myſtical Body of Chriſt*; and we are worſe than ſilver *Hands*, or wooden Legs, in that *Body*, if we are not ſo *ſenſible* of, as to be *Serviceable* in, their *Difficulties* It was for the *Good* of this people, that the Son of God, underwent all the Troubles

and Sorrows of His deep *Humiliation*; and we are None of *His*, if we count it any *Humiliation* unto our ſelves, to do any thing that may be for the *Good* of ſuch a people.

III. But the *Main Aſſertion*, which lies before us, is, That the God of Heaven has *Good Thoughts* for the men that ſtudy to be ſerviceable unto His People.

We are not ſo carnal, as to dream of a ſtrict *propriety* in the Expreſſion, when *Thoughts* are aſcribed unto the Infinite God. The *Thoughts* are properly, thoſe *Conceptions* or *Characters* of Things, which the *Underſtanding* fetches out of the *Imagination*, in our Souls. But there is no ſuch *Compoſition* in our God, as to Admit of any ſuch Succeſſive or Dependent *Motions* in Him. He is a *pure Act*, and when we call Him ſo *pure* a Thing as a *Spirit*, it is too *Groſs* a Name to be taken without a Figure; 'tis but by way of *Analogy* and *Similitude*. By the *Thoughts* of God, then are meant, only thoſe *Acts* of Him, which paſs upon his Creatures. When we enquire, *What Aſpect the Almighty bears unto us*, or rather, *What Aſpect He makes us bear unto Him*, we ask after His *Thoughts* concerning us. Well then; The *Thoughts* of God about the men that are ſerviceable to His

His people, are, *For their Good*; it imports, that God will favour ſuch men as thoſe, with ſueh *Acts* of His, as may demonſtrate his Good-will unto them. The Serviceable Man may ſay, *My God will think upon me for Good*; i. e. my God will *Say* that of me, and will *Do* that for me, which will be marvellouſly comfortable. If we would know the *Thoughts* of God, we muſt look into the *Words* of God; there is a Rule Reveaſed unto us, by our God, according to which He will *Judge* of us, and He will *Deal* with us all; and if we would know the *Thoughts* of God, it is but ſeeing what that Rule does pronounce upon us. To that *Rule* therefore we will now repair; and we ſhall find that this *Rule* will enable Serviceable Men, to ſay as in Pſal. 40. 5. *Many, O Lord my God, are thy Thoughts to us-ward: If I would ſpeak of them, they are more than can be Numbred.*

Particularly,

Firſt, The *Good Judgment* which God paſſes on them, is part of his *Good Thoughts* for the men that are *Serviceable* to his people. Our God is conſidered as a *Judge*, when *Thoughts* are

are Attributed unto Him here. What is the *Good Thought*, which God has for a man that ſtudies to be Serviceable? It is, *This man is a good man.* When *Barnabas* was endeavouring to be *Serviceable* with a very mighty Induſtry, there was that *Thought* preſently entred in the Book of God upon him, in Acts 11. 24. *He was a good man, and full of the Holy Ghoſt.* Every man undergoes a Trial, by that God, whoſe *Flaming Eyes do ſearch and knit Eyelids Try the Children of Man*; and in this Trial, thoſe men that ſtudy to Do much for the people of God, have a ſentence paſſed on them, like that on *Job, Behold, a perfect and an upright man!* or like that on *David, Behold, a man after Gods own Heart!* or like that on *Nathanael, Behold, an Iſraelite indeed!* An Inclination to be *Serviceable* proceeds from ſuch a *Love* to God, and ſuch a *Love* to Chriſt, and ſuch a *Sympathy* with His People, as will procure to a man, that place in the Divine Account, (1 John 3. 14.) *This man is paſſed from Death to Life; in as much as he Loves the Brethren.* When a man ſhall always be *Doing of Good*, the God of Heaven gives this as a cenſure of him, *Behold a man that has the Spirit of the Lord Jeſus in him!* The Serviceable man diſcovers a *good principle* Reigning in him; a principle of great Reſpect unto

unto the Intereſt of God; hence our God *Thinks well of* ſuch a man; His *Thoughts* are, *Here are one of thoſe good men that are upright in Heart.* It is not only a *juſt* man, but alſo a *good* man, that ſhall always be ſeeking to make many others the better for him.

Secondly, The *Good Purpoſe* which God fulfils to them, is a further part of the *good Thoughts*, which He has for the men that are Serviceable to His People. Our God has *Thoughts*, that is, He has made both *Purpoſes* and *Promiſes*, to beſtow wonderful Bleſſings upon the Serviceable man! The *Thought* of God is Tranſcribed into *Prov.* 28 20. *A Faithful man ſhall abound with Bleſſings.* And who is the *Faithful* man, but one that ſtudies to Do much for the People of God? Let us particularly put into our own Language, a few of thoſe *good Thoughts*, which God will have concerning the men that are truly Serviceable.

Firſt, One *Good Thought* in the *Purpoſes* of God concerning them that are ſerviceable to His People, is, *I will be the God of that ſerviceable man.* Behold, the moſt comprehenſive *Good* that can be *Thought* of! When our *Nehemiah* could ſay, *I have done for this People*, he could alſo ſay, *Think upon me for good, O MY God.* Why *That* is the *Good* which God will

will *Think* to make ſuch a man partaker of *This man ſhall have that Liberty and Aſſurance which may enable him to call me HIS God.* There is that Engagement made by God in the Covenant of Grace, *Jer.*31 33. *I will be their God. This* is that which Divines have truly called, the *Head*, the *Soul*, the *Subſtance*, and the very *Marrow* of all the *Covenant*; and men that are very ſerviceable unto the People of God, are moſt eminently concerned in it. Such men above any in the world may ſay, *Deus, quantus quantus eſt*; *Totus Noſter eſt*; As good and as great as the Infinite God is, He is *All ours.* The Serviceable man commonly ventures the *Loſs* of all other things he ſpends his Time, Saps his Eſtate, expoſes his Eſteem, and runs the riſque of his very *Life*, that the People of God may fare the better for him; and Looks for no worldly *gain*, by what he dos. Well, but ſhall he be a *Looſer* by it? No, The great *God* Himſelf ſhall be the *gain* of ſuch a man; he ſhall be able to ſay concerning the Alſufficient God, *This is my own God, and He ſhall Bleſs me*; and he ſhall find that in *God*, which will Recompence all the *Loſſes* which his Public Spirit runs the Venture of. The Almighty God ſays to the Serviceable man, as in Gen. 15.1. *I am thy Exceeding Great Reward.* He ſays, *my power ſha*

ſhall be His to Releeve Him, and, *my wiſdom ſhall be His to Direct Him*, and, *my goodneſs ſhall be His to comfort Him.* Such a man is wholly for *God*, and thereupon *God* will be for him; hence ever now and then in the Scripture, when a man was beginning to be more eminently *Serviceable* unto the People of God, we find the Lord comforting him with ſuch a word as that, *Fear not, I am with thee!* Now who can wiſh for more than this? Here may I make a ſtop and ſay, *Behold this is all my Salvation, and all my Deſire.*

Secondly, Another *Good Thought* in the *purpoſes* of God, concerning them that are Serviceable to His People is, I *will make that Serviceable Man to be an Honourable Man.*

There are no ſmall *Honours* in *This World*, which God *Thinks* to confer upon the man that ſhall ſtudy to be Serviceable. I will mention ſome of the *Honours* and the *Roſes* that ſhall be caſt upon ſuch a man; whereof the *Firſt* ſhall be This, That Wicked Men will Traduce, Abuſe, Malign ſuch a man at a monſtrous Rate; thoſe Vaſſals of the Devil, cannot but be in a Helliſh Rage at any man that ſhall be *Serviceable* unto the Flocks of the Lord Jeſus, of whom they would fain make a prey. 'Tis the property of thoſe *Tories*, that

that as in Neh. 2. 10. *It grieves them exceedingly, if there come a man to seek the Welfare of the Children of Israel.* Hence an *Elijah* shall be rail'd at as, *A Troubler of Israel*; a *Paul* shall be storm'd at, as, *A mover of Sedition.* They will invent all the ways imaginable to fix Reproach upon such a man; they will make *Stories*, and Forge *Letters*, and contrive a thousand shams; in hopes that some *Dirt* will stick, whereof they have *Cart loads* to spare. Such a man shall be, *The Song of the Drunkard*, and those people whose *Tongues are no Slander*, will try whether a *Slander* can't be fastned on him by the venemous *Tongues*, which they use as, *their own.* An *Athanasius* must be called a *Sathanasius*; A *Calvin* shall be made a Name for a *Dog*; An *Huss* must be dressed with pourtraictures of *Devils* round about him; a *Luther* long since, and since *him*, a *Voetius*, may live to see horrible tragical Romances printed of the Confusions befalling of them. If a *Jeremiah* be drawn forth into Service, notwithstanding that excuse of his, *I am a Child*; he shall soon have cause for that complaint, in Jer. 20. 50 I *heard the defaming of many, Report, say, they and we will Report it*; if you will but form some *Ill-Report*, say they, Let us alone to blow it all about the Town. Pardon me, that

that I enumerate This among the *Honours* of a Serviceable Man. I ſhould ſeriouſly examine, whether I had not been guilty of ſome great fault, if I ſhould receive any Terms but thoſe of *Reproach* from thoſe *Aſps* that rarely meet together but only to exchange *Poiſons* with one another. And the Apoſtles were of this Opinion long before me, in *Acts* 5.41 *They rejoyced, that they were counted worthy to ſuffer ſhame.*

But there is another *Honour* that the Serviceable man is the Subject of; and that is, the *Service* it ſelf, which God helps him to do: When God ſingles out a man for this and that *Service* to His People, 'tis an *Honour* from Heaven beſtow'd upon him; the very *Angels* of the third Heaven do account it ſo. Tis a *Diſgrace* inflicted by God upon a man when He ſo layes him aſide, as to accept of no *Service* at his hands; very diſhonourable was the Fate of an unhappy Prince, whoſe Name you know, in *Jer.* 22. 28 *Is He a Veſſel, wherein is no pleaſure? wherefore they are caſt out, he and his Seed.* So tis a ſpecial and ſignal *Honour*, for a man to be remarkably ſerviceable in his Generation. They are the *Atchievements* or the *Services* of men, which afford unto them their only *Honours.* When the *Honours* of a worthy Perſon were to be recounted, we read

in *Acts* 9. 39. *They shew'd what she had made.* It is not, *what we have got*, but it is *what we have done*, that renders us truly *Honourable.* Now this is the priviledg of the *Serviceable Man*; when once the Heart of a man comes to be set upon the *doing of good*, commonly the good God will say upon it, *well, it shall be so: thou shalt e'en do what I see thy heart set upon.* Tis the word of our Saviour, *To him that has it shall be given.*

There is yet a further *Honour* befalling the Serviceable man; and that is, a precious *Name* and *Room* in the Hearts of godly men. Those that are themselves *the Excellent in the Earth* will count this man more singularly excellent, and will say of him, *Thou art worth ten thousand of us.* It was the comfort of a very Serviceable man, in *Esth.* 10. 3. *He was accepted of the multitude of his Brethren, and seeking the wealth of his People.* Now *Acceptance* among truly godly men, is the truest *Honour* in the World; and no perfume so sweet, as a good Reputation among them that have in them *the Spirit of God.* *Austin* I remember tells us, That the Emperour *Theodosius* reckoned this a greater Honour than his being *Emperour.* There is this peculiar Advantage in it, That the Serviceable man, will have many *vehement* and *effectual* Prayers of

Righte-

Righteous men, continually employ'd unto Heaven for him; of one ſuch man 'twas ſaid in *Pſal.*72.15. *Prayer ſhall be made for him continually.* The people of old, ſpoke a good word unto the Lord Jeſus, for a certain Captain that had obliged them by being Serviceable; ſaid they, *He is a Worthy Man, that now wants thy pitty; for he loveth our Nation.* If ſuch a Man come into a *Sickneſs* they'l pray him well again, as once they did *Epaphroditus*; if he come into a *Priſon* they'l pray him out again, as they did *Peter* once; whatever *Diſtreſs* comes upon him they'l do him the *Honour* to meet and *pray* for his Deliverance. Behold an *Honour*, which all the Grandeurs of a Princes Court, are not to be compared with! It was thus eſteem'd, by a Perſon of Quality *once* in this very place; who having been to viſit a *mean* but a *good* man in his Diary for that day left this Reflection upon it; *A glorious Saint makes a mean Cottage, a ſtately Palace: were I to make my choice, I would rather abide with this poor Saint in his poor Cottage* than *in a Palace with any one of the Princes that I know of, at this day in the World.*

This *Honour* will attend him, while he is *Alive*; but after he ſhall be *Dead* and *Gone*, his *Honour* ſhall ſtill out-live his Funeral; with conſiderable Augmentations of it. We

read of one very *Serviceable* person, in 2 *Chron.* 32. 33. *All did him Honour at his Death*; and we read of an Holy Minister, who had set himself to Serve the people of God, with great Hazard and Trouble, in the Princes Court, 2 Chron. 24. 16. *They buried him* very Honourably, *because he had done good in Israel.* Men that are greatly Serviceable, have this *Honour*, that as they *Live Desired*, so, they *Dy Lamented.* The Tears of the most Honourable Peasons in the Kingdom were once dropt at the Death of a Prophet which had been the *Chariots* and *Horsemen of Israel.* A Serviceable *Josiah*, shall be Honoured at his Death, with a *Mourning*, bitter enough to be made a *Proverb* for future Ages. God causes the *Names* of such men to Live, after their Bodies are incinerated in their Graves; as it was said in Josh. 1. 2. *Moses my Servant is Dead*; so, shall Serviceable men after their Decease be still mentioned, as, *The Servants of the Living God*; and perhaps for a long while after, *The Service which the man has done, shall be told as a Memorial of him.* Yea, 'tis very likely, That God will Honour the *Children* of such a man; and Raise *Them* up to Notable Improvements, when their Blessed Father shall be Beholding the Face of God in glory. It is said in Prov. 20. 7. *His Children are blessed after him.* A Serviceable Da-

vid ſhall go home to God, but he Leaves a Son behind him, that ſhall do the mighty Service of building a *Temple* for the Lord. This Honour of his *Off-ſpring*, is an Honour ſtill unto the Serviceable man; tho' 'tis poſſible, *When his Sons came to Honour, he knoweth it not.* It is no little Honour to us, When *Thoſe that are of us, do build the old waſt places*, and ſerve the Generations that come after us. But this is not all.

There are more glorious *Honours* in *The World to come*, which God *Thinks* to confer upon the Serviceable man. During the *Day of Judgment*, there are amazing *Honours* that ſuch a man ſhall be partaker of. All the *Service* which is now done by him, ſhall then be *publiſhed* and *proclaimed* throughout the whole Church Triumphant; and as we are told, 1 Pet. 1. 7. ſhall it be found unto *praiſe and Honour and glory, at the appearing of Jeſus Chriſt.* We have not given a *Cup of Water* to a Diſciple of the Lord Jeſus, much leſs have we done a *piece of Service* for many ſuch, but we ſhall hear of it again, at *That Day*, which, *Do thou haſten, O our God!* One of the chief Things then done in the *New Jeruſalem*, will be to recount the *Services* that we have here been doing of; and the Lord Jeſus will then make the Streets of that Heavenly City to ring with ſuch Notices as

these; *Behold, what Services were done for my people, by this my Servant, when he was a Souldier in the former World!* Yea, you must permit me to tell you, Tha the *Service* which is now done, will be Requited with an Admission to a far *greater Service* in that *great Day* of God; for then shall be fulfill'd that Song of the Redeemed, Rev. 5. 10. *We shall Reign on Earth!* Those dear men, whose Ambition here 'twas to be the *Servants* of every one, shall then be the *Rulers* and the *Judges* of the World; God will make them the *Angels* of the New World, as a Remuneration of their *Services* unto this; and they shall *sit down with the Lord Jesus in his Throne.* In my saying of which, I allow you to take me for such a *Chiliast*, as old *Papias* and *Irenæus*, and *Justin Martyr* professed themselves to be. Moreover, throughout the *Days of Eternity*, there are perpetual *Honours* to be further heaped upon such a man, unto them that are Serviceable, belongs that Consolation, in Mat. 5. 12 *O Rejoice, and be exceeding glad; for great is your Reward in Heaven.* The Lord Jesus will one Day make a vast Army of them, and He Himself, as a mighty *Standard Bearer*, marching in the Head of them, will conduct and carry them away to those Heavenly Regions, where they shall be *For ever with*

with the Lord. Says our Lord, in John 12. 26. *Where I am, there ſhall my Servant be.* He will bring the *Serviceable* men, into thoſe Regions of Light, where they ſhall be *Veſſels of Honour* before the Immortal God for ever. And they ſhall have this *Honour* among the reſt that ſhall betide them there; *That they ſhall be Admitted into the Society of the bleſſed Angels*; they ſhall be the Eternal Brethren and Companion of thoſe *Miniſtring Spirits*, whom our *Serviceableneſs* is but an Imitation of.

That I chooſe to Rank the *Good Thoughts* of our God, moſtly under the Head of *Honour*, is but an *Accommodation* of my Diſcourſe unto the work of the Day before us. But

Thirdly, To ſpeak ſummarily; There are all kinds of *Gracious Thoughts*, in the *purpoſes* of God for the Serviceable man; and it is eaſier to touch a little upon the *general Qualities* of thoſe *Thoughts* than to enumerate more *ſpecal Inſtances.*

In ſhort then; The ſerviceable man may be brought into ſore *ſtraits*; and indeed, whoever plunges himſelf into the Intereſts of mankind, muſt find himſelf enough perplexed and entangled with them. But yet he may refreſh his own Soul with ſuch a *Thought* as that, in Pſal. 40. 17 *I am poor and needy*;

yet the Lord Thinketh upon me. God has *Thoughts* for him; & what kind of *Thoughts*? Briefly,

They are *Fatherly Thoughts* which God has for the ſerviceable man; the Lord ſays of him, as in Jer. 31. 20. *He is my dear Son, he is my pleaſant Child, I do earneſtly Think upon him.* The Beneficence of a ſerviceable man, renders him indeed the Genuine Child of ſuch a *Father.* Hence they are alſo very *Merciful* and *Bountiful* and Compaſſionate *Thoughts* which God has for him. 'Tis a full Text, in Jer. 39. 11. *I know the Thoughts that I think towards you, ſaith the Lord; Thoughts of Peace and not of Evil.* The Lord ſeems to pleaſe Himſelf with His *Thoughts* for ſuch a man; and calls him aſide, as a Father will a Child, ſaying, *Little do you know what I think to do for you.* If one would in one word *ſpeak* all that we can wiſh for, it were *Peace*; but *That* is it which God *Thinks* to beſtow upon us.

More than this, They are *Omnipotent Thoughts.* It is ſaid in Prov. 19. 21. *There are many Thoughts in a mans Heart; nevertheleſs the Counſel of the Lord, that ſhall ſtand.* Our *Thoughts* one for another are little feeble inſignificant things; but the *Thoughts* of our God are Effectual, and He ſais, *I will do all my pleaſure.*

Once

Once more; they are *Everlasting Thoughts.* The Lord says, in *Jer.* 31.20. *I Remember him still* that is, *for ever.* The Blessed God never has cause to say, *my purposes are broken off, even the Thoughts of my Heart*; nor is He liable to that Mischance which befalls the biggest Monarch of the World, by the coming of a Day *Wherein his thoughts do perish.*

To say no more, God will so *Think* of the Serviceable man, as to *Hear* him, *Save* him, *Own* him, *Do* all for him, that his *matters may require.* He is one that has many *Thoughts* of God; and we are told, in *Mal.* 3. 16. There is *A Book of Remembrance for him,* and *He shall be mine saith the Lord, in the Day when I make up my Jewels.* It is reported of *Tamerlain* the War-like Scythian, that he had always by him a Catalogue of the *Services* which any of his Followers had performed for him; the *perusing* of which, was his daily business in order to the *Requiting of them.* A more desirable *Book of Remembrance,* has our God, for those that are serviceable to His People. Their *Services* are turned into *Memorials*; as 'twas said of old unto *Cornelius*: and accordingly, from the Hebrew word [זכרה] in my Text comes the Name of that *Azcarah* or *Memorial* which accompanied the Ancient Sacrificers. God will so *Remember* them, as to make them know

know, that He has been well pleaſed with them; He will be more careful than ever *Ahaſhuerus* was, to have a Serviceable *Mordecai* well requited!

Application.

But it is the Transferring of this Doctrine into the ſtate of *New-England*, that is the *Province* at this time to be ſerved by me; the *State* of the Countrey is to be as much my Text, as any Verſe in the Fifth Chapter of *Nehemiah*. I behold a Repreſentation of this Countrey within theſe Walls this day, with their Invitation, to ſpeak unto them, in the Name of Him, that we own for *our King*, *our Lord*, *our Law-Giver*. But never had any man more cauſe to ſuſpect his own Ability of ſpeaking unto ſuch an Aſſembly on ſuch an occaſion as is now before me, than that Son of yours by whom you are now Addreſſed. Alas I may make the complaint of the Prophet, in *Jer.* 1. 6. *Behold, I cannot ſpeak*; and add his Reaſon for it too, with a thouſand more: But if I am a *Child*, you know that the little *Stamerings* and *Chatterings* of your *Children* are not heard without your ſatisfaction in them. Nor while I am thus preſſing

other

others to be ſerviceable, do I dare omit what *Service* may be done by my *Speaking* here: But, O *Lord God of my Maſter, I pray thee ſend me good ſpeed this Day!*

There is one *Poſition* and Three *Deductions* which I now expect your Attention to;

The *POSITION.*

The People of *New-England* are a *People of God.* There have been very critical and ingenious Attempts made by ſome Learned men to find *loſt Iſrael* in *America*; tho' it be not eaſie to find any other Track of them, than this; *that the Tartars are the Ten Tribes*, which Dr. *Fletchers* Diſſertations have rendred almoſt evident; and *the Northern Indians of this mighty Continent are of a Scythian Original* which will be almoſt as evident unto him, that ſhall read the Diſquiſitions of the Learned *Hornius.* But behold, you may ſee an *Iſrael* in *America*, by looking upon this Plantation; may *Peace be upon this Iſrael of God!* It is notorious, That a Settlement in this part of *America*, was firſt endeavoured by ſome that had no deſigns but thoſe of a *Secular Intereſt*: but the God of Heaven blaſted all thoſe Deſigns, and broke up one Plantation after another

ther by very terrible Frowns of His Holy Providence. Until at length a number of Pious and Worthy men transplanted themselves into this Wilderness, with Designs of practising the *Religion* of the Lord Jesus here, without such *Obstructions* as in *Europe* they feared thereunto; and then, the Great God smil'd upon the undertaking with *Mercies* little short of *Miracles*. Tis the prerogative of *New-England* above all the Countries of the world, *That it is a Plantation for the Christian and Protestant Religion.* You may now see a Land filled with *Churches*, which by solemn and awfull Covenants are *Dedicated* unto the Son of God; there are I suppose, more than an Hundred of those Holy Societies among us, which would, in *Luthers* Judgment, render the *meanest Village* more glorious than an *Ivory palace*; in these *Churches* you may see *Discipline* managed, *Heresy* subdued, *Prophanes* opposed, and *Communion* maintained, with a careful Respect unto the word of God in all; you may see faithful *Ministers*, and sincere *Christians*, and multitudes of Souls Ripening apace for the Kingdom of God; you may see proportionably as much of *God* among them, as in any spot of Ground which the Children of *Adam* walk upon; if our Degeneracies cause you not quickly to loose the

the *Sight*. By our *Profeſſion* at leaſt, there is *Holineſs to the Lord*, written upon all the circumſtances of this People; and we *do*, we *may* ſpeak in ſuch a Style, as that in *Iſai.* 63. 19. *Lord, we are thine!* We may look upon the Lord, as *the God of our Fathers*; and we ſtill make ſome claim unto Him. The very *Grandchildren* of the good old Planters here, are every day coming in to lay hold on his Covenant; and they ſpeak after that manner, in *Jer.* 14. 9. *O Lord: we are called by thy Name, Leave us not.*

Well then, *Think upon me, my God, for good, according to all that* I *have done for this People.*

There are theſe *Inferences* hence to be inſiſted on:

Deduction I.

What will be the *Thoughts* of our God concerning them that ſhall *Do* all they can *Againſt* His people here? The man that ſhall do *Service* for the people of God, has this wiſh going to Heaven for him, *Remember me, O my God, concerning this.* Well, the man that ſhall do *miſchief* to the people of God, is alſo to be *Remembred*; it is ſaid in Neh. 13. 29 *Remember them, O my God, be-*

cauſe

cauſe of what they have done. Believe me, The Almighty God will make thoſe Agents of the Devil know that He'l *Remember* them! thoſe *Tobijahs* and *Sanballats* will not be forgotten.

This people of God, is part of that *Iſrael*, whereof it may be ſaid, *His Adverſaries be round about him.* The Enemies of *New-England* have not been few or ſmall; and it is becauſe we are, *A people of God*, that we ſtill have ſuch Enemies. We have indeed been a *perſecuted people*, and *Wars* have been made upon us, for our *keeping the Commandments of God, and having the Teſtimony of Jeſus Chriſt.* Into the Liſt of our preſent Enemies, who would not put thoſe, who t'other Day, let fall their curſed and cruel Intimations, *That it was convenient this Territory ſhould be poſſeſſed by another people*! and thoſe that were ſo politick as to inform us now and then, *That it was not for the Intereſt of our Superiours that we ſhould Thrive!* and thoſe that have had the vanity to publiſh unto the World in Print, their Propoſals, *That the Religion of this people made it unſafe to allow them here.* And with theſe, who would not reckon thoſe Pagan and Popiſh Neighbours, that are making the Inroads of a Bloody War upon us? Theſe are our *Declared* Enemies! But

in

in the ſame *Herd*, you may ſee many others, whoſe *Drivers*, have heretofore been in other Countries in former Ages.

Among our worſt Enemies, may be Accounted, in ſhort, All that go to *Deſtroy* or *Fruſtrate* the Great Ends which this *Plantation* was firſt erected upon. But what were thoſe *Ends*? The Queſtion was often put unto our Predeceſſors, in Mat. 11. 7. *What went ye out into the Wilderneſs to ſee?* And the Anſwer to it, is not only too *Excellent*, but alſo too *Notorious*, to be diſſembled. Let all mankind know, That we came into the *Wilderneſs*, becauſe we would quietly worſhip God, without that *Epiſcopacy*, that *Common-Prayer*, and thoſe unwarrantable *Ceremonies*, which the *Land of our Fathers Sepulchres*, has been defiled with, we came, becauſe we would have our Poſterity ſettled under the pure and full *Diſpenſations* of the Goſpel, defended by *Rulers that ſhould be of our ſelves, and Governours that ſhould proceed from the midſt of us*. Hence thoſe are the fatal Enemies of this people, that ſhall go to Debauch and infect the Riſing Generation among us, and corrupt them with evil mauners; and learn them to Drink and Drab, and Game, and profane the Sabbath, and *Sin againſt the Hope of their Fathers*; or, thoſe that ſhall go

to *Decoy* them, and much more *Compel* them, unto those Remainders of *Popery*, which the first Reformers were hindred from sweeping out of the English Nation; among which, I would set a special Remark upon *Superstitious Holy-days*, which have too much obtained among our unwary Children. These Enemies do us the worst office in the world; for they do, like *Balaam*, go to make us offend our God, and thereby loose His Presence and His Favour; it was the old *Roman* way of Conquering Cities, they first used Stratagems to get their Gods out of them; a right *Romish* Policy. If the *New-Englanders* once forget their Errand hither, they are immediately deserted by that God, who says, *Wo to them, when I depart from them.*

Unto those Enemies we may Annumerate those *False Accusers*, who are continually misrepresenting of us, in the Court which we have so much Dependence on. There is nothing more easy to be demonstrated, *Than that the people of New-England are the most Loyal People in all the English Dominions*; our greatest pretenders to Loyalty among the Adversaries, we have seen *cursing of their King, and their God, and looking upward*, under not a Tenth part of such Inconveniences, which yet never so much as Raised one Dis-

loyal

loyal Thought in our ſelves. *We* that never were any *Charge* unto the *Crown*, unleſs when our *Charters* were taken from us; have yet approved our ſelves the moſt Faithful Subjects of the *Crown*, and been *Earlier* ſtill than any of the *American* Plantations in Teſtimonies of true Allegiance thereunto. Nevertheleſs, as of old, when *Cyrus*, who had given the Jews a Charter, was gone off the Stage, and *Cambyſes* was Enthroned after him, there were a company of *Samaritans*, who exhibited an Information againſt that people of God; ſaid they in Ezra 4.12,13. *Be it known unto the King, the Jews are Building a Rebellious and a bad City; if it be builded, they will not pay Tribute and Cuſtome, and the Kings Revenue will be Endamaged.* This is one of thoſe Injuries which have been done to *us*. There are ſome too nearly Related unto the *Accuſer of the Brethren*, who are perpetually making againſt us thoſe groundleſs and wicked complaints, with which they firſt put us into *Bear skins*, and then themſelves intend to do the *Dogs* part upon us. To paſs by the old *Stories*, what Ridiculous and Extravagant Calumnies were the *Laſt year* publiſhed againſt us, and laid before the High Court of Parliament? by which we had been *undone*, if God had not provided on the Spot, a

Vindicator for us. And what *Petitions*, wh
Remonſtances, what impudent *Lies*, may ſt
be made againſt us, is leſs known to us, tha
'tis by *whom* they are made; the men th
firſt *cauſe* the miſcarriages among us, have
ſi ally been thoſe that have *Complained* of tho
miſcarriages; and you know whom they tak
for their *pattern* in doing ſo. But wh
would they have? Are they ſo *Fooliſh*
to foreſee *no* Conſequences, or are the
ſo *wicked* as to deſire *thoſe* which wer
t'other day upon us? *Forgive, them, the
know not what they do?* While thei
Enemies are ſeeking to involve our *Civ
Concerns* in Confuſion, there are *Sectarie
and Seducers* that are uſing their Batt'rin
Rams upon our *Sacred* On es. And amon
thoſe, the *Quakers* are certainly the mo
Malicious, as well as the moſt *Pernicio
Enemies*. They were once in a read
way to have broken up all the Good Or
der whether *Civil* or *Sacred*, in the Infan
cy of this Plantation; which occaſione
the Authority whom they would have un
dermined, then to turn a *Sharp* upon them
by Laws not ſo ſevere as thoſe in th
Realm of *England* againſt (their Fathers
the *Jeſuites*, on the ſame Account: ye
thoſe *Troubleſome Hereticks*, who had n
Buſine

Buſineſs here at all, but the overthrowing of our whole Government, would puſh themſelves on the Swords point; and tho' Repeated Baniſhments with merciful Entreaties to be gone, were firſt uſed unto them, nevertheleſs, two or three of them would rather Dy, than leave the Plantation undiſturbed. It is poſſible a *Bedlam* had been fitter for thoſe Frantic people, than what was inflicted on them; and for my own part, I muſt profeſs with regard unto ſuch Hereticks, *Ad Judicium ſanguinis Tardus ſum*; nor have I the leaſt inclinations to *Hereticide* as a fit way to ſuppreſs their Errors; yea, ſince the Government has been too *ſafe*, and *ſtrong*, for thoſe Foxes to throw down our wall; we *have* now for many years indulged them an Entire *Liberty of Conſcience*, nor is there (nor do I beſpeak) the leaſt proſpect or intent of giving them interruption in it; but ſtill by *Writing*, *Railing*, and the *Arts* peculiar to themſelves, they are Labouring to *Unchurch* all the Lords people here; they would fain have us give up our whole *Chriſtianity*, for their New Digeſted and ſcarce Refined *Paganiſm*, and have prevailed with ſome obſcure and Remote Nooks of the Country, ſo to do. Eſpecially *every Shepherd is an Abomination to thoſe E-*

Egyptians: and one of ſome Figure among them, an Ignorant and Malignant *Apoſtate*, who has this Mark of the *Unpardonable Sin* upon him, that he calls thoſe *Prayers* of ours, with which the *Holy Spirit* of God, has helped us to vanquiſh the very *Devils* themſelves but ſo many *Conjurings*, and *Charms*, & *Spells*; this man has vomited more venemous Pamphlets againſt theſe Churches, and all the *Ordinances* therein obſerved, than any that have gone before him; only God has helped ſome of us lately to furniſh our Churches with an *Antidote*. But what will be the *Thoughts* of our God, concerning them that are thus *Doing Againſt* His people here? I ſuppoſe there are ſome of them now, in this Great Aſſembly, come with no better Ends, than *he* who of old preſented himſelf among *the Sons of God*. I ſhall for *their* ſake, uſe the more Freedome, and plainly ſay; That the *Thoughts* of God about them, are not ſuch as they can have any comfort in. I am to tell you, That *New England* has an *Advocate* in Heaven, who has put in a dreadful Memorial againſt you all; 'tis that in Neh. 6. 14. *My God, Think thou upon them according to theſe their works.* Ye Fool hardy men; Do but look into the *Scriptures*, and you may know the *Thoughts* of the Omnipotent God concer-

concerning you. There are Terrible *Threats* in the Book of God, which will diſcover the more Terrible *Thoughts* in the Heart of God againſt men of your Complexion. It is the Thundring voice of the Great God, in Pſal. 34. 21. *They that Hate the Righteous ſhall be Deſolate*; and yet the Great Quarrel with *New England* has been, its having ſo many *Righteous* in it. Some of us may Remember when this very Pulpit had that loud and fair Warning ſounded in it, in Zech. 2. 8. *He that touches you, touches the Apple of Gods Eye*; and who of the Auditory then preſent, quickly and ſadly found the Fulfilment of it upon themſelves. As, There are *Scripture Menaces*, thus there are *Scripture-Exemples* too, to ſtrike Terrour into the Souls of them, who ſhall go to pull down miſeries, upon a *people of the Saints of the moſt High*. Shall we ſpeak of leſſer men? The Jewiſh Writers tells us, of one *Shebna*, who tho' he Lived in *Jeruſalem*, was very deep in the Intereſts of *Sennacherib*, and a ſecret Rotten Adverſary to the people of God, tho' he were a Profeſſor among them; but God gave that Commiſſion unto His Prophet, in Iſa. 22. 15. Go, *get thee unto this Treaſurer, even unto* Shebna, *and ſay, Behold, the Lord will violently turn thee, and toſs thee like a Ball into a large Coun-*

trey, *There ſhalt thou Dy!* Or ſhall we ſpeak of greater men? *Sennacherib* himſelf had been a Bloody Adverſary to the people of God, and nothing would ſatisfie him, unleſs *Jeruſalem* too might feel the ſmart of his Arbitrary Government; but what came on him at laſt? we read in Iſa. 37. 38. *As he was worſhipping in the Houſe of his God, his two Sons ſmote him.* The Jewiſh Rabbins tell us, That he had vowed to make a Sacrifice of his two Children, unto his Falſe God, which *they* underſtanding were thus aforehand with him. But why do I deſcend unto particular inſtances? All the Bible is full of that vengeance which falls upon the Heads of thoſe that are Enemies to the people of God. We are aſſured in Pſal. 105. 14. *He hath ſuffered no man to do them wrong, Yea, He has Reproved Kings for their ſakes!* What got the *Egyptians* by purſuing after the people of God into the *Wilderneſs*, whither they Retired, that they might worſhip him? I aſſure you, *That* was the Thing that fill'd up the meaſure of all their ſins; they were then ripe for the *Laſt plague* of God upon them. If they that wrong *one Saint* of God, be more undone, than a man thrown into the Sea, with *a milſtone about his Neck*, what will be the Fate of him that ſhall wrong a whole people

people that is *Holy to the Lord.* Some it may be ſet themſelves againſt the people of God, out of *Revenge*; and this with ſome ſhadow of *Reaſon* and *Juſtice* on their ſide; but *This* alſo will not excuſe them. *Achitophel* is deep in the Conſpiracy againſt *David*; why, *David* had abuſed *Bathſheba*, who was the Grand-child of *Achitophel.* Yet you know what came of him! If they be *Davids*, or a Beloved and Repenting people, which we are prejudic'd againſt; God will make it a dangerous thing to meddle with them.

But if the *Scriptures* will not affect you; then I pray, look upon your own unhappy *Predeceſſors*, unto whom God has made this poor People ſuch a *Burdenſome Stone*, as to break the Backs of all that have been heaving at it. The Obſervation has been a thouſand times made, by more than ten thouſand Perſons, That Remarkable and Lamentable *Diſaſters* have ſtill followed the Adverſaries of poor *New-England.* It has been a Countrey of *Witneſſes* or *Confeſſors* for the Lord Jeſus; and it is ſaid in *Rev.* 11.6. *If any man will hurt them, Fire devours them*: one had as good eat *Fire* as go to do ſuch a People any Harm.

What is become of thoſe that have heretofore made their bitter *Invectives* againſt this

innocent People; and *compaſſed Sea and Land*, with attempts to put a ſtop unto the Work of the Lord Jeſus here? What is become of thoſe that brag'd *Their Arms were long enough to reach us*, and would have *Spoil'd* us if they had *Reacht* us with thoſe bloody Popiſh Arms? Were there never any *Ships broken in Ezion Geber* for us? yea, What is become of whole *Nations* that have taken up Arms for the Diſtreſſing of us? their *Captains* and their *Counſellors*, and their *Families*, where are they? *Even ſo do Thy* (and our) *Enemies periſh*, O *Lord!*

I beſeech you to *Read* the Hiſtory, leſt you *make* a part of it. Let me tell you, The people of God in this *Wilderneſs*, have had many a Diſh of *Leviathans* Heads to feed upon; and one would think, none but *Leviathans* or creatures *made without fear*, ſhould follow theſe: methinks tis a Frenzy to walk in a Track which thus evidently leads down to the *Congregation of the Dead* The Famous *Mitchel* made no ſtick of that open and awful proteſtation, *Wo to that Man, be he Church-member, or No, be he Freeman or No, who ſhall go about to deſtroy or betray the Liberties of this people; it were better for him, that he were thrown into the midſt of the Sea*; And his Words have not yet proved *Raſh*. But what then becomes of them

that

that propound unto themſelves no leſs than our Extirpation? verily, our God will *Think* on them with a *Vengeance*. How far our God may yet *Scourge* us, we cannot ſay; we have been undutiful enough to be worthy of *Plagues* that ſhall be *Sore and of long Continuance*. Nevertheleſs we know what God *Thinks*, to do with the *Rods* after all; they ſhall be thrown into the *Fire of His Enemies*. But now, *Conſider of this*; ye Hardy Fighters againſt God, *Leſt He tear you in pieces, and there be none to Deliver you.*

Deduction. II.

What *Thoughts* then ought *we* to have of thoſe who *Do* what they can for this people of God? Indeed the Bleſſed God ſays unto us in Iſa. 55.8. *My Thoughts are not as your Thoughts.* But yet we ſhould be ſtudious, That *our Thoughts may be as His Thoughts.* Well then, ſince *God Thinks for Good* upon them that are Serviceable to His People, pray let us have none but *Good Thoughts* for them, that are *Doing* for us.

New-England has had, and ſtill has its Friends, that have laid us under Everlaſting obligations; and now God forbid that we ſhould be *Ingrateful* to any of thoſe worthy perſons

perſons, that have been Expoſed for us. Tis *Folly* as well as *Baſeneſs* in us, to Diſcourage any of our *Public Servants*, by the *Ill Treats* of *Ill Thoughts* concerning them. The *Services* that have been done for this people, by thoſe worthy men that are now *Dead* and *Gone*, ought for ever to *Live* in our Thankfull memories. Poſterity ſhould know, *Who* thoſe were that laid the Foundations of our *Heaven* and our *Earth*; *Who* thoſe were that moſt contributed unto the Good ſettlement of theſe Colonies; and *who* thoſe were that have born the Brunt of our Day; but alas, we are ſo much worſe than the old *Phariſees*, that we even ſuffer the monuments over their Graves to moulder away without any Reparations; I pray, go find if you can, the *Tomb-ſtones* of ſome Venerable perſons to whom *New-England* owes an *Everlaſting Remembrance*! Even The *Families* of men that have deſerved well ſhould ſtill be Reaping with us, an *Harveſt* of Reſpect and Kindneſs, out of all the Service that they did for us in the former Generation. *David* could ſay concerning a Deſerving man, in 2 Sam. 9. 1. *Is there yet any left, that I may ſhew him kindneſs for his Fathers ſake?* Tis particularly uncomfortable to ſee how meanly the *Families* of Deceaſed Miniſters are provided for; many

many an Excellent Miniſter ha's been wonderfully *Serviceable* to a people all his Days; and yet their poor *Widows* and *Orphans* are caſt into a more ſhiftleſs condition than any of their Neighbours; and far from being conſidered, as once the Excellent Dr. *Twiſſes* were; did not that God, whoſe *Houſhold* they peculiarly belong unto, very ſtrangly look after them, they would be Extremely miſerable. A Diſingenuity which renders us worſe than many parts of the Chriſtian world abroad. But if thoſe that are *Departed*, muſt be *Forgotten*, however let not the *Public Spirits* that are yet Alive among us be Damp'd by our *Ingratitude*. Are there any perſons whoſe continual *Thoughts* are how to make *us Good*; let us continually have *Good Thoughts* for *Them*; even a Pagan *Ptolomy*, would beſtow a more than common Reſpect upon thoſe, by whoſe *Interpretations* the *Law* of God was convey'd unto him. Are there any men ſo Generous, as to ſtand in the Gaps of *New-England?* or to ſpend their whole *Time* and *Strength*, and to forego all the Delights of their *Habitations*, for our Service? Oh *Think* upon them for *Good*; Requite them not with Cenſure or Neglect, after all that they have done; & make none of them ſo ſick of their *Country*, as to ſay with him of old, *Ingrata patria, Ne mortui quidem habebis*

habebis ossa. I doubt lest *This* very Day, discover too much of our *Ill Thoughts* for some whom we do not know how much we are beholden to. O Let us *Think well* of all, who do not *Think much* of any thing, for our *Good.* But, Among those that I would humbly Recommend unto your *Thoughts for Good,* I would set a particular Note upon our Valiant *Souldiers,* who are Venturing their Lives for us *in the High places of the Field.* Let us rather part with all we have, than leave any part of their *Wages* unpaid unto them; and if any of them happen to be wounded or maimed, let us Extend unto them the utmost of our *Charity.* We cannot have too many *Thoughts for Good,* unto those *Bone-Walls* which are to receive the first onsets of our Enemies. And while I mention these, I cannot make my self to forget another sort of *Public Servants* that are *every* Day too meanly treated with us all; by those, I mean, our Faithfull and prudent *School-masters.* I cannot forbear noting it as our Folly that *They* usually have such a *Durum opus et Ingratum,* as we make *Theirs* to be.

Ingratitude unto our *Souldiers* will render us worse than the old pagan *Athenians,* who not only did *Public Honours* to them that perished in their Battels, but also provided for the

the *Comfortable Education* of their Children; or than the old pagan *Romans*, who gave to a *Courageous Champion* of theirs, beſides larger preſents, as much Land as a *Plough* could run over in a Day.

Ingratitude unto our *School-maſters*, will render us worſe than a Pagan *Crito*, who would never ſuffer his maſter *Socrates* to want; or than a Pagan *Zeno*, who would give his maſter as much again ſtill as he asked for his Tuition. God forbid, that in the *Moral Vertue of Gratitude*, any *Pagans*, in the world ſhould out-do us that have *Chriſtianity* to improve us.

Deduction. III.

But O that we may be now Awakned unto the *Doing* of thoſe things for this People, which the *Good Thoughts* of our God may Recompence us for.

Tho' poor *New-England* be an *Outcaſt*, yet let her not be one, whereof it ſhall be ſaid, *No man has cared for her!* Methinks, I ſee poor, ſhaking, ſickly *New-England*, Stretching out her Trembling Hands unto us all, and begging of us with Deadly Groans, *Have pitty on me, O yee my Friends, for the Hand of the Lord hath touched me!* may our *pitty* effectually be

beſpeak our *Service* to this Diſtreſſed people of God.

There are Theſe Queſtions then which the reſt of my Diſcourſe muſt be placed on.

Our Firſt Queſtion is,

What is to be Done for this People?

And the Firſt Anſwer, That I ſhould offer unto it is, *We ſhould ſet ourſelves to Think, what we have to* Do. We all have our *Talents* that ly by unoccupied, becauſe we do no oftner *Think* what they be, and what is to be *Done* therewith. May we now like *David* of old, *Sit down in our Houſes*, and Think, *What is there that I may do for the Houſe of my God?* To be often contriving with our ſelves, *What may I do for this people of God?* is to have *Good Thoughts* in *Our* Hearts; and the Great God will have none but *Good Thoughts* in *His*, for the men that are much uſed unto ſuch Noble meditations. Might we all be prevailed with all to Do *This*, we ſhould ſoon ſee what *Elſe to do*; and I might ſpare all the reſt that I have to ſay.

But if I muſt paſs to a further Anſwer, it ſhall be This, *Be ſure Thoſe things are to be Done for us, that Ill men, are moſt loth to have us do.* The *Antipathies* of them that Hate us, will be a Notable Direction unto our *Services*: thus one of the Ancients argued

ed, *Christianity must needs be a good thing*; why? *Because* Nero *could not endure it.* Those are usually the *Best men*, and the *best things* that are most bark'd at by men of a visible Impiety. We may then make our worst Enemies to *Do* for us, whether they will or no; and feth a Treacle out of the *Vipers* that are gnawing out our Bowels. We say, *Malice is a Good Informer*; may we take *Information* from the *Malice* of evil men; For, *Fas est & ab hoste doceri.*

But if you press me to a more particular Answer still; I will in one word express the most considerable Thing that is to be done for us; Tis, *Reformation! Reformation! Reformation!* We have many and many a time confessed, *That our Apostasies from God have procured unto us all the Calamities, which we are now Groaning under.* And we have lately had a very large Admonition from our Honourable Rulers, to *Reform* our many *provoking Evils.* O that all ranks and kinds of people among us, were in earnest about the universal *Reformation* of our Manners. When the French recovered *Calice* from the Hands of the English, a French Captain insultingly asked an English Officer, *When shall we see you at* Calice *again?* but he made that wise Repartie upon him, *Sir, when your Sins come*

to

to be greater than ours. Truly ſo, it muſt be aſcribed unto the *Greatneſs of our ſins,* that we are brought into any of our inconvenient Circumſtances: and 'tis the voice of our God unto us, Lev. 26. 23, 24. *If ye will not be Reformed, I will puniſh you yet ſeven times for your Sins.* We are beſet with Devourers on every ſide of us, and the ſubduing of them all, would be to *Do* for us a great thing indeed. Behold an effectual way to *Do* it, in Prov. 16. 7. *When a mans Ways pleaſe the Lord, He makes even his Enemies to be at peace with him.* A Prince in *Germany* hearing that a Neighbour Prince intended a *War* upon him, immediately ſet himſelf upon the *Reforming* of the people under his Government; but this Adverſary of his within a while after Enquired, What *Preparation* his Neighbour was making to oppoſe him, and being informed, *That his chief* **Preparation** *was* **Reformation,** He Reply'd, *Nay, then, let the Devil Fight him for all me, if he be at that, he'l be too hard for me to meddle with him.* O That in like manner we were all very Buſy, at *Finding,* and *Mending,* whatever the Holy God may be offended at us for; tis the ſigh that the Compaſſionate God, is making over us, O *that my people had hearkened unto me, and* New England *had walked*

ked in my ways! I ſhould then ſoon have ſubdued their Enemies, and have turned my Hand againſt their Adverſaries! Believe it, we don't begin at the *right End*, if here be not the Beginning of our Services for our Countrey.

If I might go on, to a ſecond particular among the Things to be *Done* for us, I would propound, *Union*, and applaud *Union*, and I would invite you with a Bleſſed *Harmony*, to ſing that Song, *Behold, how good and how pleaſant it is, for Brethren to dwell together in Unity! There the Lord commands the Bleſſing!* The unreaſonable *Quarrels*, *Contentions*, *Animoſities*, that have been among us, muſt be apace extinguiſhed, or *ſilly Chickens* that we are, we make our ſelves a *prey* to the Roman *Eagles*, and the Indian *Vultures*. Travel to the *Eaſt* or to the *Weſt*, and ſee whether our Invaders have made any Impreſſions, but where the Diviſions of the people had made them *vulnerable*. I remember old *Auſtin* tells us, that he came once into a City, where the people had a cuſtome one day in a year to meet, and *throw ſtones* one at another, till many of them were killed; and yet becauſe it was a *Cuſtome* they would not leave it off. *I* beſeech you let no *ſuch* Thing be among the *Cuſtomes* of *New-England*! and let not the *perverſe Spirit* of *Egypt* be found among us. 'Twas ſaid, in

Hoſ. 10. 2. *Their Heart is divided, now they ſhall be found Faulty*; and upon ſuch a *Fault* it will ſoon be added, *Now they ſhall be found undone.* It was an Ancient Remark upon *Old-England*, *Singuli pugnant, & univerſi vincuntur*; it will be well if *New-England* may not imitate her Mother in it. Is there no *Balm* for our Wounds? Behold, The God of Heaven has been pouring *Blood* into them; and ſhall *they* Rankle and *we* Rangle ſtill? The Romans had a Temple Dedicated *Jovi Depoſitorio*; the Senators went thither, and laid down their mutual Diſſenſions before they went into the Senate-houſe. O That we could now *Depoſe* all our own Little Humours, and *Forgive* one another, *Love* one another, *Help* one another, and Sacrifice all our paſſions to the Common Good!

There ſhould have been at leaſt one thing more entred into the Catalogue of our *Facienda*, and that is, The *Regulation* of our *Plantations*, as to ſeveral *Diſorders* prevailing in them.

Of thoſe *Diſorders*, there is none more fatal, than that ſo many of them, have Lived without the *Ordinances* of God among them. 'Tis probable, that a large part of the *Americans* are the Poſterity of thoſe *Canaanites*. who after the Wars of *Canaan*, did

ſet

ſet up their Pillars in *Africa*, with that Inſcription on them, *We are of thoſe that Fled from the Face of Joſhua the Robber.* But alas, there are found among us that are newly become *Americans*, Thoſe of whom it may be ſaid, *They Fly from the Face of Jeſus the Saviour*; for they take pains to get where they can Enjoy Nothing of Him. God from Heaven has lately witneſſed againſt this wickedneſs, by deſtroying thoſe *Plantations*, that had not His *Defence*, becauſe they had not his *Glory* with them; and we are immeaſurably ſinful, and abſurd, if the Warnings affect us not. But is it not alſo poſſible to Settle and Endow *Schools* in all our *Plantations*; and therefore to *Compact* them from time to time into cloſer Cohabitations? Doubtleſs, men of ingenuity, might inſtruct us how at once we may *Advance* our Husbandry, and yet *Forbear* our Diſperſion; and moreover at the ſame time fill the Countrey with a *Liberal Education*; the want of which, has a more *Threatning Aſpect* on us, than the worſt of our other circumſtances. What more Deſirable Thing is there to be *done* for us, than *This*? That our people may be, *all Taught of God.* And while we are thus Doing for our ſelves, may we not leave *Undone*

the work of Christianity among the poor naked woful *Indians*, that remain in our Neighbourhood; nor forget in the first place to *Civilize them*, that so we may the better *Christianize them*. A no less *Honourable* than *Profitable* Thing will be *Done* for us, if we suffer not that work to Dy, with the Late Reverend *Apostle* of it; and I therefore beg, *That a Committee may immediately be Ordered to inspect and direct and report that Affair.*

There is one thing more to be *Done* for us; and I shall propound it in words like those of the Prophet, *Deliver thy self*, O New-England, *from every thing that may make thee look like a Daughter of Babylon.* I have the confidence to tell you, That the *Mystical Babylon*, is just entring into that *Vintage*, which will cause horrible and fiery plagues to impend over the Heads of those that shall have the *Superstitions* of *Popery* polluting of them. We cannot more consult our own Welfare, than by such an entire and open Departure from *Rome*, as the *Holy* God will now speedily dispose the *European* World unto. I dare publish it, as my Humble Conjecture and Perswasion, *That the last Slaughter of the Lords Witnesses, is over*; and that we are got more than two years Depth, into those *Earth quakes* which will shake yet, until they have *shaken*

the *Papal Empire* to pieces, and *ſhaken* out the very Hearts of them, that ſhall not *come out of her*. If therefore we would be ſafe, at ſuch a Time, the beſt thing to be *Done*, is this, *Let us not ſo much as Touch the Unclean Thing, nor hide ſo much as a Rag or Pin of a* Babyloniſh *Garment* with us. For the Children of this Countrey to maintain any part of the *Romiſh Worſhip*, would indeed be not only a wild *Indiſcretion*, but alſo a vile *Apoſtaſie*; and thoſe perſons are far from *diſcerning the Signs of the Times*, who think it worth the while for them now to forego that Great Antipapal Principle, *That no party of men whatever, calling themſelves, The Church have any juſt Authority, to appoint any parts or means of Divine Worſhip, which the Lord Jeſus Chriſt has not in the Sacred Bible Inſtituted.* Let us keep the *ſecond Commandment*, and our God will *ſhow Mercy* to us, for more than one Generation. If we cannot find that any *Forms of Prayer* were uſed in any part of the Church, until about *Four Hundred* years after Chriſt; nor any made for more than ſome ſingle Province, until *ſix hundred* years; nor any *impoſed*, until *Eight hundred*, when all manner of Abominations were introduced; ſurely it becomes *Us* to be particularly Averſe unto *ſuch* as may

have ſomewhat worſe than their *Novelty*, to Create our ſuſpicion of them; and it becomes us much more to be *Non Conformiſts* unto ſuch other *Church Rites* therein adviſed, as were not ſo much as conceived, until the *Man of Sin* was born. Could I ſpeak with a voice as loud as the *Laſt Trumpet*, I ſhould not fear to tell you, The *God of our Fathers* will blaſt that *Worldly Wiſdom* which counts it a conveniency for us to Diſſemble our *Non conformity* to whatever *vain Worſhip*, has nothing but the *Traditions of men*, to be a Warrant for it.

But is there Nothing elſe to be *Done* for us? Yea, much more, than the Languiſhments and Anguiſhes, which a ſharp Sickneſs has newly caſt me unto, have left me ſtrength enough to mention. And ſome Things to be *Done* for us, were perhaps not ſo fit to be mentioned by one, whoſe profeſſion obliges him chiefly to the *Silver Trumpets* of the Goſpel. Nor will I think, with *Cato*, That I may not make a Speech, without that Concluſion, *Carthago eſt Delenda*; or ſaying, *A Neighbour Country muſt be ſubdued.*

I ſhall therefore add no more, but what was required to be *Done*, in Iſa. 37. 4. *This is a day of Trouble and Rebuke, wherefore Lift up thy prayer.* O that the *Spirit of Prayer* were mightily

mightily Awakened, in every corner of the Land! If our *ſinning* (as one ſays) do not make us leave *Praying*, our *praying* will make us leave *Sinning*; and then *All is well.* We are in a Storm, wherein that call is juſtly given to us, *O awake, and call upon thy God:* May we then *awake*, and be ſending up that cry continually, *Awake, awake, O Arm of the Lord, for our Help.* May our Cloſets, our *Houſes*, our ſmaller *Meetings*, and our greater *Congregations*, be filled with all ſorts of *Prayer*; and may we with moſt Ardent Supplications repreſent the whole caſe of this Land, unto Him that is the *Hope of* New-England, *and the Saviour thereof in the Time of Trouble!* Theſe are the Things to be *Done* for us.

But it is more than time to call for our Second Queſtion; which is,

Who are to *Do* theſe things?

Now in General, Here is *Work* for us *All.* We ought Every one of us to *Serve our Generation*, before we fall *aſleep*, or it will be but an uncomfortable *Sleep* that we ſhall fall into. We are, *in Publico Diſcrimine*, and that man is a *Wen* or a *Scab*, rather than a *member* of this *Body Politic*, who ſhall decline the Service of his Countrey.

If there were a Room here for Particular Addreſſes,

I. I would in the first place, *Entreat my Fathers* in the Ministry, to Beleeve, That *They* have a Singular Advantage to Serve and Save this people: my Fathers, if you do but now and then ask your selves, *What Service is to be done?* you will soon find enough and enough to do. May *That* be *Done*; and may you contemn all the Opposition of Ill men in doing of it, what tho' you hear Hard Things? Even an Heathen counted that a comfort, *Male de Te loquuntur Homines, sed Mali.* And a more usefull man than any of us Dy'd with that Prayer, *Lord Forgive, my Sins of Omission.*

II. But I do with a particular Ardour beſpeak and beſeech *my own Generation*, to begin the *Doing* of their part, that this People might yet *Flouriſh in the Courts of our God.* Oh that the *Riſing Generation* here, might not *come behind* their Fathers in Zeal, tho' we *come after* them in Age.

We are told in 2 Chron. 21. 12. *There came a Writing to Jehoram from Elijah the Prophet; ſaying, Thou haſt not walked in the ways of thy Father.* It ha's been by all Interpreters Commonly Judged, *That Elijah was now in Heaven when this Letter came from him*; and *I* was my ſelf of that Opinion, till the old Greek Επιτομη χρονων, written, *I* ſuppoſe, by *Euſebius*,

Euſebius, ha's Inclined me to the Contrary. But, if our *Fathers* were to *write* unto us from that Heaven, unto which they are gone, I am thinking, *What they would ſay?* Would they not write in very Diſgracing Terms unto us, and ſay, *Alas, you don't walk in our wayes: we left in your Hands, a work to be done for the People of God; but you have thrown by that work, & found ſomething elſe to be concern'd about. We hop'd that you would have trod in our Steps, & that we ſhould have ſhortly congratulated your Arrival to the Glorious place, which we are Triumphing in; But we now fear, That we have dropt you and loſt you forever: and that we ſhall never ſee you more, till we behold you wringing your Hands and Gnaſhing your Teeth among the Goats at the Left Hand of the Lord Jeſus in the Day of His Appearing.*

My Brethren, Tho' it may be ſaid of us, *They are a Generation of Sinful men riſen up in the ſtead of their Fathers.* Yet Oh Let it not be ſaid, *They Aroſe a Generation which knew not the Lord.* It was a pungent word uſed by one on ſuch a Day as this, *That the Books to be opened at the laſt Day, will contain Genealogies in them.* How, How ſhall we hold up our Faces, when out of thoſe Books it ſhall be Read; *Such an one, the Son of ſuch an one; His Father did much for the People of God; but he, Nothing at all?* Come

Come then, and be *you* concerned for the *Good* of the people, which you belong unto; and Oh Tremble at ſuffering the work of the Lord Jeſus here to miſcarry in your Hands, which as you may ſee this Day, tis coming apace into.

III. But the Things that are to be done for this people, come into no Hands either with more *Opportunity*, or with more *Importunity*, than into thoſe Honourable Ones, which the *Government* of this Territory is now devolved into.

Tis to YOU, much Honoured, that I now Addreſs my ſelf; and I know not what better meſſage to bring you, than This; That whereas you are the *Miniſters of God unto us for Good*, He will certainly *Think upon you for Good*, according to all that you *Do* for His People here. It is more than a little that ha's already been done for us, by your prudent and pious management of our Affayrs, which we ſhould *Accept alwayes with all Thankfulneſs*. The *Pains* of Governing always are ſuch that *Luther* juſtly reckoned them among the three ſorts that were *Intolerable*. But never were they Greater at any time, than ſince you have been entruſted with the Adminiſtration of our Government. That one of your Number who can count, I ſuppoſe, Threeſcore years from th

the Time that first he took a seat among our *Magistrates*, ha's not seen many such Troublesome years, as those that are now Running with us. But we hope that you will still be *Doing* for us, and that the Fatigues which you have undergone, have not so tired you, as to make you say, *I will not be an Healer*; *Choose me not a Ruler of such a Difficult, and Unworthy people!* We do this Day commit ourselves unto your Care, and we will now look upon you as our *Fathers*. The first Thing that we ask you to do for us, is, *Bless us, even us also O our Fathers*; tis that you would carry us in the Arms of your prayers, unto that God, who has made us *Yours*. We beseech you to take a froward and a sinful *Congregation* into your Arms, as *Moses* did of old; and not let the Great God *Alone*, till by your means He become Favourable to us. There is a *peculiar Authority* in your prayers; which is one of the Considerations, that makes us prefer such a *Magistracy* as yours, before the *Shadows* of those *Brambles*, that would be better skill'd at *Fleecing* of us, than at *praying* for us. If *Hezekiah* join with *Isaiah*, no *Assyrians* will be able to stand before them. But we do also promise our selves, That while you *Speak* for us to our God, you will towards us *Act* for him, who has made you such *Deputies* and

Vicegerents

Vicegerents of Himself, as to put His own glorious *Name* upon you, and who has given you, *A Sword which is not to be Born in vain.* You are this Day betrusted with an *Interest* as precious as any upon the Face of Gods Earth, even the Sacred and Civil Enjoyments of many Thousands, whose Names be written upon the *breast* of the Lord Jesus; and we perswade our selves, That you are Thoughtful of the *Account* which is to be given in the Day, when a *Well done Good & Faithful Servant*, will be worth ten thousand Worlds. The Best and the Most that you can Do for us, is vigorously, and impartially to Execute the wholsome *Laws*, which the Successive *General Courts* have Enacted for the Suppression of all Vice among us; and to Encourage all Inferiour *Officers*, as Constables, Jury-men, Tything men, in the Discovering of all *Offenders* against those Holy *Laws*. You are doubtless perswaded, That a *Feeble Executor* of the Laws, is more Criminal than a *Direct Violater* of them; and it is the Expectation of the Almighty God, that every man of you should approve himself a *Phinehas*, for zealous Testimonies against the Sins that bring Humane Society under the Blows of His provoked wrath.

Indeed, there is but onely this one word of God

God, that I am Sollicitous now to Entertain you with; tis that in Josh. 1.5,6. *I will not fail thee, nor Forsake thee; Be Strong, and of a Good Courage.* May there be that *Courage* in you, as to forbear no Legal and Righteous *Act*, notwithstanding the Opposition of our Incendiaries; that *Courage* as to be Affrighted by no little Bug-bears from the doing of what *must* be done for the *Common safety* of us all. While you are obtaining the *Good Thoughts* of God for your selves, you will have cause to say before Him, as in Neh. 6.14. *My God, Think thou upon those, that would have put me in Fear.* But Oh let your *Faith* be above your *Fear*, in your doing of your Duty; and Remember that you are the *Heart* as well as the *Head* of all the People.

We ask you to Do *Nothing* for us, but what ha's a Tendency to maintain our due Dependence on the Authority of *England*, and to preserve and Enlarge the *English* Empire. But the *Cheef Things* that we Sollicit you to do for us, are such as may keep us from falling under the Displeasure of our *God*; so that you may reasonably expect no Disturbance but from such as have a mind to approve themselves, *The Children without a Yoke.* Methinks, there is no call that comes from the Lofty Battlements of Heaven unto you, with more

more Emphasis, than that which both my *Granfathers* long since chose for the subjects of the Sermons they Preach'd upon such occasions as that which we now have before us; that in Hag 2.4. *Be Strong, Be Strong, Be Strong, for I am with you, saith the Lord of Hosts.* May you be so *Strong*, as to wade through all that may be formidable to Flesh and Blood, and Exercising unto Patience; and so *Strong* while you sit at our *Helm*, as to Beleeve, that tho' the Divel may be so much a *Divel* still (for as *Austin* said unto the *secure Christians*, under the *Christian princes*; Let me tell you, *The Divel is not turned Christian yet!*) as to raise an horrible storm, for sinking of this Little Vessel, which ha's the Interests (not only of *Cesar*, but) of *Jesus* in the bottom of it, yet our Glorious Lord will seasonably Awake for our Deliverance.

And at the same time also, may you *Be Quick*, and in all your Applications use that *Expedition*, which we so often miscarry by our failing in. T'was to his *Expedition* that *Alexander* of old ascribed his conquest of the world; and *Expedition* might yet make this place a *Quiet Habitation*. But here I am to Stop.

These things have I spoken in *God's* Name, and the *Mountains of Israel* will easily *Hear* what has been said; but, Much Honoured, vouchsafe to Hear a word or two in *Mans* Name, and I shall have done. The

The Colony has Two ſorts of people in it. There is among us, firſt, a party of *Male-contents*, who are *bitter*, tho' it may be *ſecret* Enemies to all the *Good Order*, which the Ancient Conſtitution of *New-England* has moulded us into. I cannot imagine that *They* ſhould Entruſt *me* to Repreſent them; for, *Thou comeſt not into their Secret, O my Soul.*

But might I treat with you in *Their Name*, I would then broadly ſay! 'Nothing that you do ſhall *ſatisfie* us; Let the *Juſtice* and the *Wiſdom* of your Actions be never ſo profound, we will Calumniate all you do; All the *Requital* that we will make you for your indefatigable Endeavours to make us happy, ſhall be to *Reproach* you, and *Expoſe* you; whatever *Diſaſter* happen to us, we will preſently ſay, *'Tis you* Moſes *that have killed the Congregation*; and becauſe the *Indians* Lay but as quiet in the Winter before the Revolution, as they have done another Winter ſince, we'l ſay, *That the coming of the Government into your Hands, is the cauſe of all the miſchief which in the Summer they ſaw a Time to* Do. We'l Refuſe to bear any part of the *Public Charges*, and yet if the Drought of the *Public Treaſures* make it impoſible for you to do many Things that you are more forward than any of us to do, wee'l *Article* againſt you, becauſe thoſe

things

[illegible] In a word, if we [illegible] but find a *Captain*, we would return [illegible] any *Egypt*, rather than under your Gui-'dance, Encounter the Difficultes of a *Wil-'derness*.

But, Blessed be God, There is among us, *I* Judge a Greater party of Sober, Discreet, Religious men; men that are True *Englishmen* and Right *New-Englanders*. Tis in *Their Name*, that *I* presume to say,

From the very Bottom of our Souls, we Thank you, *Our most worthy Patriots*, for all your Studies in the Prosecution of our Prosperity. We will Beleeve your Actions to be *Just* and *Wise*, tho our Distance at some times do not admit us to see the *Reason* of them. We will think, that you have *Understanding in the Times*, to *know what we ought to do*, and we will *be at your Commandment*; nor will we be such Fo[illegible] Absurd *Members* as to fall out with our [illegible] We will pray to our *Wonderful Councellor* for your Direction in your Arduous [illegible] every Day that comes over our Heads: and if in any thing you take a wrong Step, we will impute it unto the Defects of our *Prayers*. We will *obey* your Government while you *Live*, we will *Embalm* your Memory when you *Dye*, we will Hope to spend a Blessed Eternity with you in Praises to God, for the [illegible] which by your means, He ha's done unto us here. These are the Things which this Great Assembly, will add their Joyfull, [illegible] unto.

FINIS.

1423